



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

ASSISTANCE DESIRED

Assistance is much desired in formulating a well organized statement of the motives which impell human beings in their conduct. After it has been determined what conduct is right for the child when in this, that or the other situation, the problem remains how to motivate the child as well as how to convince the child that it ought to act right. It is possible by intelligent argumentation to prove to a boy that he ought not to steal grapes from a neighbor's vine, and it is not difficult to decide that he ought to pass by the vine to school without stopping and picking grapes; but how can the boy be motivated to leave the grapes alone? And how ought he to be motivated in character education? Some statement of fundamental motives for conduct that is true to the facts of human psychology, sociology and ethics will have to be worked out in order that character education can get a fair start in its efforts to decide on procedures for motivation of children.

The following is submitted as a basis for criticism and advice:

MOTIVES FOR CONDUCT IN HUMAN BEINGS

These should be held in mind as the basis for motivation of conduct in children.

THE MOTIVE IS
THE HOME
DESIRERS

BODY, we seek comforts

1. bladder (evacuations)
2. health (freedom from pain, buoyancy)
3. intestines (evacuations)
4. lungs (air to breathe)
5. mouth (thirst, taste)
6. muscles (activity, rest)
7. nose (smells)
8. sex organs (excitations)
9. skin (bath, warmth)
10. stomach (hunger)

THE MOTIVE IS
THE ENVIRONMENT
DESIRERS

BRAIN, we seek satisfactions through

1. ears (hear things)
2. eyes (see things)
3. feet (go where interested)
4. fingers (feel things)
5. mouth (taste things)
6. nose (smell things)
7. voice organs (talk, sing)

THE MOTIVE IS
THE LIFE-CAREER
DESIRERS

PERSONALITY, we seek growth and maturity of

1. our abilities
2. our activities
3. our associations and organizations
4. our friendships and loves (including home and church)
5. our harmony with life (including religious)
6. our knowledge
7. our possessions
8. our power
9. our recognition
10. our self-approval
11. our service to others (happiness and development)

Character education should be such as to strengthen in the child the influence for good of these three great motives—1) the home desires, 2) the environment desire, 3) the life-career desire, in order that they may be operative during adult life to control conduct on right lines and toward wise objectives.

Please send advice and criticism to MILTON FAIRCHILD, chairman executive committee, National Institution for Moral Instruction, 3730 McKinley street, Washington, D. C.